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tention—as for its clearness and suggestiveness. The style is too combative to be strictly philosophical but not to be interesting. In general the conclusions follow logically. In speaking of the corn laws, however, without here passing upon the general correctness of the conclusions, it may be doubted whether the writer's reasoning admits of the application of *laissez-faire* in all economic conditions simply because they are economic. Mr. Ritchie has not freed himself from Mr. Mill's conception of the economic man.

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THE LAND AND THE LABORERS : Facts and Experiments in Cottage Farming and Coöperative Agriculture. By CHARLES WILLIAM STUBBS, M.A., Rector of Wavertree ; Author of "Village Politics," "Christ and Democracy," etc. Pp. 228. London : Swan, Sonnenschein & Co., Paternoster Square, 1891.

THE first impression upon reading this interesting book by Mr. Stubbs is similar to that obtained from the accounts of other co-operative enterprises. Such attempts at united effort in industry are certainly based upon correct and lofty principles and ought always to succeed, but somehow there are more financial failures than successes. Mr. Stubbs' book is confined to a consideration of different kinds of co-operative farming. "Twelve years' work as a country parson in a Buckinghamshire village have forced upon me two very definite conclusions. They are these :

"1. That of the many urgent social problems with which at the present moment Englishmen are confronted, there are few whose solution is not largely dependent upon such a revision of the English Land System, as shall permanently raise the social and economic condition of the English rural laborer.

"2. That any permanent elevation of the rural laborer's standard of comfort is impossible, unless there can be effected either (a) a great increase in the proportion of small agricultural holdings in England ; or (b) the adoption of some system of agriculture, probably co-operative, which shall once more

make it economically advisable to increase largely the amount of English labor applied to English land."

From his own experience in the cultivation of an acre of ground apportioned after the same manner as the half-acre plots of his parishioners, Mr. Stubbs finds that small husbandry may "add very largely to the annual income of the rural laborer."

Besides the allotment system, Mr. Stubbs considers in detail and gives the results of several experiments in co-operative farming and also of the Collins' Cow-club and similar ones in Bucks county. The experiments described at length are: "The Ralahine in Clare County, Ireland;" "Farms at Assington," "Cumberland Experiment," and "Experiments in Germany." The Ralahine was a success financially as far as the associated members were concerned, but it was discontinued after three years on account of bankruptcy, occasioned by the gambling habits of Mr. Vandeleur, the founder.

The general business arrangements of the different experiments in "association farming," described by Mr. Stubbs, while each differs in details from the others, are similar. The chief features are some form of joint control, definite work from each one, and, after paying rent and interest, division of profits at the end of the year. Of the two farms at Assington, one was a financial success, the other doubtful.

According to our author, the conditions under which the experiment in Cumberland and those in Germany were carried on were such that conclusions drawn from the seeming want of financial success would not be valid for co-operative farming in general.

Considering the generalization from the different experiments, the chief advantages derived from co-operative farming are: when successful, an increase in annual income; all attempts at co-operation have a high social and moral value—the interests of capital and labor become identical; the increase of personal responsibility tends to develop stronger individuality; the educational effects in teaching carefulness in the use of material and in the opportunities for interchange of

thought ; and, instead of the motto, "every man for himself," there is inculcated the higher ethical idea, " 'Each for all, and all for each,' and that enlightened self-interest can be attained only by the path of self-sacrifice."

Among the chief causes of failure in the experiments thus far made are the following: bad seasons or times of low prices cannot be calculated in advance ; the original outlay of capital usually renders necessary a debt, the interest on which absorbs the profits ; the difficulty of finding managers with all the necessary qualifications for the work ; the prospect of a profit at the end of the year does not present the same incentive to earnest work that the possibility of immediate savings does ; and that "productive co-operation presupposes habits of organization" which are not found to a large degree at present, and can only come with a higher grade of intelligence and a formation of these habits through the lesser forms of co-operation, such as the "allotment system," co-operative stores and trades unions.

The results as given by Mr. Stubbs of the experiments in "allotments" and of the "cow-clubs" seem to be in every way satisfactory. Whatever may be the experimental results thus far in "association farming," there are certain fundamental principles that must be recognized. That there is a limited portion of land for the use of humanity as a whole will be readily granted. There is no other possible way for man to develop except by an exercise of his will upon something external to himself. Land is one of those instruments by the means of which man expresses his individuality. This process of growth in freedom can take place only as each one's right to the use and transfer of land is recognized by others of the social unity. At present the principle of individual ownership in land has been perverted through the excessive desire of the few to control the many. Unless the immense estates and large farms are in some such ways as the allotment system or association farming granted for the direct use and control of a larger number of people, society as a whole will continue to suffer to the present degree from the pres-

ence of a large number of criminals, paupers and impotent members.

Two or three slightly sarcastic allusions by Mr. Stubbs to "orthodox" political economy suggest an inquiry. Considering the movement in economic thought at the present time, and the recognition by leading writers that altruistic motives may in the long run be as truly economic as those of self-interest, and that many phases of industrial relations show attempts at conscious practical application of altruistic principles—in view of such facts, is it not time to grant that this newer thought has become so well established that it may itself be called "orthodox?"

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THE EIGHT-HOURS DAY, by SIDNEY WEBB, LL.B., and HAROLD COX, B.A., Pp. viii, 280. London: Walter Scott; New York, A. Lovell & Co.

THE perusal of this little work suggests the conclusion that joint authorship, unless subjected to the vigorous revision of a dominant editorial control, is seldom appropriate to a continuous argument. The subject of this treatise is one of the most important in the entire domain of applied economics, and its treatment, to inspire respect with the contending advocates of apparently clashing interests should be logically sustained and dispassionately stated. The volume before us is distinctly polemical. It is devoted to the advocacy of a compulsory eight-hours day for all industrial employments except domestic service and agriculture; and it aims to further its cause by a careful review of the attainable historical evidence and a temperate discussion of the leading arguments urged by opponents as well as by partisans of the movement.

This creditable scheme is very unevenly accomplished. The writer of the argument comprised in chapters IV to IX inclusive has succeeded admirably in reviewing dispassionately the probable results of a reduction to eight hours of the normal working day.